

A REFUTATION

Of a false and Impious Asperſion caſt on the
late Lord *COTTINGTON*,

by the Writer of the *Popiſh Currant*.

THe Petty Scribler of Popiſh lyes in his Sacrilegious Libell, call'd, *The Popiſh Currant*, ſet forth on *Friday* the 18th. of *Feb.* having caſt a false and Impious Asperſion on a Perſon of great worth and honour, many years ſince deceas'd whoſe moſt ſignal ſervices to his K. and Country during the courſe of his life, deſerv'd a moſt grateful Remembrance, it has been thought fit to diſabuse the Publick by a plain Refutation of what is falſly charg'd upon him by this Impoſtor.

He ſays in the firſt Page of that Popiſh Currant, that it ſa certain truth which he is ready to juſtifie to the Teeth of any Tory Cavillers, (for ſo he calls all thoſe that queſtion the truth of his malicious Impoſtures) *That the Lord Cottington dying at Valladolid in Spain, by his will ordered his Corps to be for the then preſent buryed in the Jeſuits Colledge there, but on condition that it ſhould be tranſmitted into England as ſoon as Popery ſhould be there ſetled.*

To ſaſiſie the publick of what is truth, in this Aſſertion they are hereby made acquainted that the Lord *Cottington's* Will which he made at *Valladolid*, was brought over into *England* ſhortly after his Deceafe by ſome of his Servants, and was prov'd and entred in the Prerogative Office in the month of *Auguſt* 1666. where any man may ſee it that pleaſe; in which Will the whole claufe relating to the diſpoſall of his body, is word for word, as follows.

I Order when it pleaſeth the Almighty God to take me out of this preſent world, that my body be buried and depoſited in the Engliſh Colledge Church of this City, in th. Chappell and place where my Executors pleaſe to diſpoſe it, till it pleaſe the Almighty God to ſettle the differences of the Kingdom of England, that my Nephews and Executors in due time may have it remov'd thither.

And this is the whole truth and nothing but the truth of the Lord *Cottingtons* Laſt, and only Will and Teſtament at *Valadolid* for the diſpoſal of hi body, as is ready to be juſtified to the Teeth of any impudent Impoſtor that dares queſtion it.

As to the Spaniſh Inſcription which he ſays was on the Lord *Cottingtons* Tomb at *Valladolid*, (though in truth he had no Tomb there) on which the Libellour ſeems to have grounded his Preſumption for its being that Lords Will to have his Corps tranſmitted into *England* as ſoon as *Popery* ſhould be there ſetled: I ſay in caſe there were ſuch an Inſcription on a Wall there near the place where his Corps was buried, and that this were a true Copy of it (concerning the truth of which I ſhall not trouble my ſelf to enquire) it plainly appears by the many Errors committed in it, that it was written by rote and without any due attention to the truth of what is ſaid

said & the Libellour who is free enough to question the truth of the Titles and Offices there given him, had he been ingenious might have suspected as well the truth of what is there said to be his Will concerning the disposal of his body, and might have search'd the proper Office, where his true Will was to be found.

Any man of a Candid disposition having seen the careless wording of that Spanish Inscription, would have given at least this Candid Interpretation of it, that the Fathers there looking upon it as an Honour to their Chappel to have a Person of his quality there inter'd, thought fit whilst his Corps continued in it to have his Memory preserv'd by some Inscription, and not minding any accuracy in setting down his Honourary Titles, and probably not having seen his Will, but hearing something confusedly of it, or at least not minding the Exact words of it for the Future disposal of his body when they read it, they set up this general Character of him, which being in a Foreign Countrey, and his Corps being not to be continued there, they thought needed not any great Exactness.

In the mean time it seems somewhat strange that this Popish Libellour who thinks it unreasonable that a true Protestant as himself should give the least credit either to the living Oaths or dying Protestations, if any Jesuit or Papist should build so much on a Triviall Inscription written by some such on a Wall at Randome as to think it a most convincing Argument (as he calls it) of the certainty of the Plot.

Another thing which weighs much with this Popish writer is that this body was not brought over till somewhat near the time of the discovery of the Plot. *To this its Answer'd.*

First, Is a thing well known to hundreds of Gentlemen and Persons of Honour who have been acquainted with that Family, that they have constantly at all times declar'd since his Majesties Restauration that it was the Will of the Lord Cottington that his body should be brought over upon their being invest'd in his Estate, and that the thing has been often design'd though still delay'd till the Year 78.

Secondly, If a Reason be desired for the delay, you may consider of what follows.

1. After his Majesties Restauration, and that Family's being invest'd in the Lord Cottington's Estate there were considerable Summs of Moneys to be rais'd to pay the said Lords Debts, which could not conveniently be done under some years time.

2. There happen'd after that an unhappy difference betwixt the Father *Sr. Francis Cottington* and his Eldest Son, which lasted some years.

3. That being ended the Son was willing to settle himself in the world by match before he would resolve of sending for his Uncle's body, and being at length happily sett'd in the State of Marriage, he did not Enjoy it long ere he dyed.

4. As for the present Gentleman who is the Soul surviving Heir of the Family, its well known under what unfortunate Circumstances he has layen for these many years past, and is still, notwithstanding which he at length considering himself the last of his Family, and being without any possibility of Issue (unless his Sacred Majesty comiserating his condition shall at some time please to grant him a Commission of Review for the rehearing of his cause, a gracious favour which many able Divines and Civilians conceive very reasonable to be granted) and being therefore desirous to see his Uncles Will fulfill'd before his death; he came to a resolve to pay

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pay this Pious Devoir to his deceased Anchefter, and sent for his body accordingly, which being done so many Months before the discovery of the Plot, I wonder whence this Libellour concludes it to have any Relation to it, or what imaginable Reason he conceives this Gentleman should have for Anticipating his Uncles Will, if it had been as he from the Spanish Inscription concludes it, for can any man imagine if such an Execrable design as is sworn by the Kings Evidence had been Executed, but there would have followed great Tumults in the Nation, and is it not Obvious to all men that no time could be proper for bringing over a body in such an account but when all Tumults were appeas'd.

Again I would ask any rationall man whether he thinks it not naturally probable that any Noble man of *England*, Papist or Protestant dying beyond the Seas, would order in his Will that his body should be brought over and inter'd in *England* whether the Catholick Religion were establish'd here or not, and whether it be not a thing generally done.

As to the Libellous Reflections on the Earl of *Danby* for sending his Warrant to the Commissioners of the Custom-house for permitting the *Lord Cottingtons* bones to be landed without paying duty & so defrauding the King of his Rights; I only Answer that I do not doubt but his Majesty is well satisfied how tender this Libellour is of his Rights: in the meantime if his Majesty please to remit the duty payable for landing a Corps, especially this being the Relict of a person who faithfully serv'd him, lost his Estate, and dyed in Exile for him; I hope no good Subject has cause to complain.

When this Libellour says that the Lord *Cottington* was question'd by Parliament, I know not what Parliament he means, unless it be the infernal Rump, (an honest Parliament I no way doubt to the Humour of this seditious Scribler) who gave this Lords Estate to *Bradshaw* for his Sacrilegious presumption in passing that Execrable Sentence of death on his dread Sovereign.

If it be true what this Popish writer says that the Lord *Cottington* dyed of the Roman Faith, its no great wonder, if w^{hen} having before his Eyes the perfidius dealing of the unnaturall Subjects of *England* with their Sovereign, and finding more Integrity amongst the *Spaniards* with whom he had long Convert, he became at length of their Religion: though the Libellour is impiously Injurious to him in this that he calls him a notorious Masqueraded Protestant here, for its well known that he continued a Protestant for many year after his Exile in *Spain*, and did not become Catholick till some short time before his death, after he had seen a Consumation of Malice in the Kings Enemies, and the true Protestant Church here utterly subver ed.

To conclude, I cannot but take notice of this Fellows vilifying contempt of Honourary Titles, confer'd on Persons of desert by their Sovereign; he calling the Lord *Cottingtons* Titles in the Spanish Inscription, *Rhadomontado* Titles and Offices that perhaps never belong'd to him: I must confess there are many Errours in that Inscription, but I must tell this impudent Scribler (he must pardon my Expressions) if he spent some time in reading the worthy Historians of our Age who record the memorable things of great men, as he spends a good part of his life in reading glossing and commenting upon the Old Golden Legend, (a Book look'd upon by the Papists themselves

selves as three Forms below the Story of *Tom Thumb*) he would find that the Lord *Cottington* was Baron *Cottington* of *Hanworth*, and that in his late Majesties Reign he was Chancellour of his Majesties Exchequer, master of his Court of Wards, Constable of the Tower, Lord High Treasurer of *England*, and one of his Majesties most honourable Privy Councill, that he was twice Ambassador in *Spain*, once for the said King, and a second time for his Sacred Majesty now Reigning; and he might read what worthy services he did as well there as at home for their Majesties and the Nation, but its beneath this writer to take notice of any mans deserts but his own, well then let him keep to his dear Legend, and by the continuance of his pretty Fables, let his writings deserve the continuance of the Title lately given them of harmless innocent Papers, as he shall have my Vote for being as great an Innocent as any in the Nation, and so let him accomplish the third Volumes forsooth, of his Incomparable History. And if in the plain way of a Christian he can at any time make any substantiall discovery of a Plot contriv'd either by the Papists or any else against our Sacred King and Government, let him be accurst who does not afford him his helping hand in it, and embrace him as a Brother for so doing; but for him to be so very positive in asserting an impious untruth reflecting on the dead whose Ashes ought to be sacred, and vitu'tying persons of Honour, which afterwards must shamefully be recanted, it shews nothing of a Christian, or of a man of any moral honesty, if it was only a heedless mistake in him and not a Voluntary Imposture, I hope when he has seen this Paper he will own it to the world as so; when the Kings Evidence has read this I doubt he will lose their thanks for his Corroborative, the main ingredient of a good Corroborative, honest truth, being here wanting had he only with Candour Related matter of Fact concerning the Spanish Inscription, and left it to the Judgment of the world without his parergon of malicious insinuations and other unchristianly Reflections he should have found nothing but matter of Fact Candidly return'd in Answer, but now, if he dislikes the name of Libellour and the like, I appeal to the world whether he has not given these names to himself by what he has written, and I protest from my heart I hate to call any man out of his Name.

FINIS.